

OFFICIAL SERMONS

General Conference N. M. E. Church

1888.

Bishop D. A. Payne, D. D., LL.D.

ROBERT W. WOODRUFF
LIBRARY

SPECIAL COLLECTIONS



EMORY UNIVERSITY



BISHOP DANIEL A. PAYNE, D.D., LL.D.

SERMONS

DELIVERED BY

Bishop DANIEL A. PAYNE, D.D., LL.D.,

BEFORE THE

General Conference of the A. M. E. Church,

INDIANAPOLIS, IND., MAY, 1888.

STENOGRAPHICALLY REPORTED.

EDITED BY

REV. C. S. SMITH.

NASHVILLE, TENN.:
PUBLISHING HOUSE A. M. E. SUNDAY SCHOOL UNION.
1888.

Entered, according to Act of Congress, in the year 1888,
BY THE SUNDAY SCHOOL UNION OF THE A. M. E. CHURCH,
in the Office of the Librarian of Congress, at Washington.

EDITOR'S NOTE.

THE two sermons contained in this volume are the only sermons of Bishop Payne that have ever been published. It is true that fragments of other sermons of his may be found in print, but none save these in complete form. The fact that these sermons are the only ones delivered by Bishop Payne that have been published in full adds greatly to their value and significance. The sermons speak for themselves; and yet it is but just to say that much of their clearness and force is blurred and impaired by the inability of the stenographer, who is a foreigner of recent coming to this country, to preserve in character-form in every particular the exact words which constituted the utterances of Bishop Payne.

The sermons were not preached from manuscript, neither were they arranged in that form. They are the extempore sayings of a man full of years and wisdom. The sermons in published form by no means reveal the spirit in which they were delivered. If ever man spake with the "tongue of fire," it was Bishop Payne on the occasion of the delivery of these two sermons. Though weighted with the infirmities of more than seventy-seven years, he seemed to be as strong and vigorous as a young giant. That he spake under the in-

fluence of an inspiration there can be no doubt. He was cognizant that for the last time he was lifting up his voice in instruction, admonition, and exhortation to the legislative body of the Church to whose upbuilding and welfare he had devoted nearly fifty years of his life; and it is evident that he had sought the divine presence in frequent and earnest prayer. It is very certain that the Spirit of God rested upon him. Much that is said in the quadrennial sermon was anticipatory of the ordination sermon. The first sermon will take higher rank as an exegetical production; the second is more glorious in that it graphically portrays the perfect manhood of the despised Nazarene, and appeals to man's highest consciousness to strive to imitate Him in whom there was no guile.

THE QUADRENNIAL SERMON.

DELIVERED MAY 10, 1888.

Subject: "The priesthood of the Hebrew Church identical in character and design with the ministry of the Christian Church." *Text:* Malachi ii. 4-7.

WE come this morning, brethren, according to appointment, to deliver the quadrennial discourse. Of course our theme will be addressed particularly to the ministers before us—those of the A. M. E. Church, who represent the Church as a whole.

We find our text recorded in Malachi ii. 4-7: "And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his

lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts."

I shall also read the following passages: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers,

and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.” (Mal. iii. 1-5.)

“And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah; who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant. They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar. Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.” (Deut. xxxiii. 8-11.)

“This is a true saying, If a man desire

the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." (1 Tim. iii. 1-7.)

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (1 Tim. iv. 12.)

We begin our discourse by asking: Of what is the Christian Church composed? We reply: It is composed of all true believers, so that every man and every woman who

has been fully consecrated to the Lord Jesus Christ is a part of the Christian Church. Indeed, collectively these constitute the spiritual temple, the Church, the family, so called by the Apostle Paul, which is built up of living stones into the spiritual temple. Each man and each woman is a living stone of which this temple is constructed. God himself lives in this temple; he moves in this temple; he works in this temple. He lives, works, and moves in this temple by a direct agency, which is called the Comforter—the spirit of holiness and the spirit of truth. Co-operating with this direct agency are consecrated men, who are in part called bishops, priests, and deacons. They are called, or form, the Christian ministry. Of old it was the Hebrew priesthood, now it is the Christian ministry. The Church has existed in all ages and amongst all nations. As indicated in the book of Genesis, Enoch was the visible head of the temple. He was always walking with God and preaching righteousness. The Church was founded in

the ark, the visible head of which was Noah. When they came out of the ark the persons representing the Church were eight—Noah, his three sons (Shem, Ham, and Japheth), and their families. Each of these three sons was at the head of a family, and from them came the patriarchs and priests of God. God seemed to have chosen Shem for the purpose of revealing to him his will concerning all the families of the earth, to make known to the Shemitic branch of the sons of Noah what he intended to do. This distinction came to Shem, the patriarch, and it descended from patriarch to patriarch until we come to Abraham, who was found at the head of the visible Church of the living God. The patriarch Abraham transmitted it to his son Isaac, and Isaac to Jacob, and he to his twelve sons. The third son of Jacob was Levi, who seemed to have been remarkable for his zeal and for his love of Korah; and so great was his burning zeal for that which was pure that it caused him to draw the sword and slay the seducer of his sister Di-

nah, and he consecrated himself by that very act to be the head of the house. We find the same burning zeal breaking out at Mount Sinai, while Moses was receiving instructions of God concerning the Church which he was now about to institute as typical of the coming glory of the Christian Church. God told him to go down, because the people were corrupting themselves. And as Moses descended with Joshua they heard the children of Israel shouting, and Joshua said, "It is the noise of war;" but Moses said, "No; it is the shout of those that seem to be joyous." So they went down, and found Aaron, a man chosen of God to be a priest, leading the people astray to worship a golden calf. And when Moses saw it he was shocked, for he was a Levite, and he threw the tables of stone which God had given him on the ground and broke them, and Moses's indignation burned against Aaron. So Moses stood in the gate of the camp with the people around him, and said: "Let those who are on the Lord's side come unto me." And

the sons of Levi rushed to his side, and he said: "Let every man gird his sword upon his thigh, and consecrate himself, and go in and out from gate to gate throughout the camp, and slay every man his neighbor." That was the second consecration of Levi to God's service. Another one is recorded in the book of Numbers. It so happened that as the children of Israel were passing through a waste, howling wilderness to the promised land they came in contact with the Moabites and the Midianites, who were not only an idolatrous but also an adulterous people, with whom the masses of the Israelites became corrupted, and it seems so thoroughly corrupted that one of them, by name Zimri, the son of Salu, a prince of a chief house among the Simeonites, in open daylight and in the presence "of Moses and in the sight of all the congregation of Israel," took a Midianitish woman into his tent for adulterous purposes. And when Phinehas, the son of Eleazar, the son of Aaron, saw it, he rose up from among the congregation, and took a

javelin in his hand, and he went after Zimri, and thrust both of them through their entire bodies; and the anger of the Lord was appeased, for his indignation waxed so hot against the adulterous conduct of the Israelites that twenty-four thousand of them died in a single day. And by this holy, burning zeal of Phinehas the Levites dedicated themselves the third time, and so this was the third time that the Lord consecrated them unto himself, and gave to Phinehas, and to his house, and to his seed after him "the covenant of an everlasting priesthood, because he was zealous for his God, and made atonement for the children of Israel." So much for the origin of the consecrated house of Levi.

Now I want to show to you, my dear brethren, that that same character which God demands in the Levitical priesthood he also demands in the Christian ministry. To unfold this character is now our work. We find^d the elements of this in the second chapter of the prophecy of Malachi. As you

will remember, Malachi was the last of the prophets, and from him we have the condition of the Jewish Church and State at that time. Now the same laws which governed the State governed the Church. God was at the head of the Church and the State, and those who were governors or judges held their appointments of God. Now the Hebrew Church and State were corrupt, and God sent Malachi with this message to the priests and people: "And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." (Mal. ii. 4-7.) In this

statement we have the elements of the character of Levi represented in the direct priesthood. And now what is the first element in his character? Reverence for God. Fear means reverence, and so we shall strike out the word fear and use the word reverence. It was not the brutal fear which the child or man has for a cross dog or a woman for a drunken husband, because the man becomes brutish and the wife fears him as she would a lion or tiger. Not superstitious fear of hobgoblins, ghosts, and hags. That would have been disgraceful for such a man as Levi. Then what is meant by the word fear? Why, reverence for God and for his character, for his laws, for his commandments, for his statutes, and for his judgments. And this fear or reverence of Levi came from the highest love for the infinite God of Israel—the pure and spotless God. All the elements of God—holiness, righteousness, mercy, and justice and truth, and all the other attributes, which I need not name—were revealed by him to the prophets and patri-

archs. The instructions which were given to Moses on Mount Sinai dealt with the moral law, the civil law, and the ceremonial law. We have three or four forms of law given to God's people on Mount Sinai by the Lord. And you will remember, my dear children, that all these forms of law were for the regulation of God's people in Church and State. With the civil enactments were statutes showing the moral law, which formed the statutes of the living God from that time to the present. They have always shown that they are, without exception, suited to the Church of God and the State. It was so in the days of Moses and Aaron, and is even so now. Nothing conflicts with the law, and every thing, to be right, must be in conformity with the divine law. Now God made himself known to Levi as good, holy, true, merciful, just, and great, and every thing that makes up not a god, but the Almighty God. He was so conscious of God's greatness and goodness and of the majesty of his laws that he bowed be-

fore the commandments of the Lord. He had a true sense of God's commandments for priests. He moved as an archangel before the throne of God, and the fear of God was always upon his eyes and heart.

He is the Lord of truthfulness and veracity. Another of the elements of Levi's character is this: he was blessed under the covenant of Levi, and peace was given him. Unto him was given life in all its aspects, in its moral form, social form, and ethical form. He was given peace, so that he was the embodiment of equity. There was no deception in his lips, no lie in any possible form, no suppression of the truth when the truth needed to be told, no prevarication or equivocation. Nothing that was possible to deceive the human intellect was to be found in him, neither was it possible in the mouth or on the lips of the messenger of the Lord. Truthfulness and veracity were one of the elements of the Levitical priesthood.

Holiness was another of the elements of Levi's character, and this was expressed

in the statement, "He walked with me in truth and equity." No man can walk with God unless he is a holy man. "Can two walk together," saith Amos, "unless they are agreed?" Can a man who loves temperance keep company with a drunkard? He may go into the company of intemperate men, and labor to take one from among them, but they cannot associate. The one loves rum, and the other sobriety. But where two men love temperance they can walk together. You cannot find an honest man in the company of a gambler, because a gambler is a thief. They cannot agree; there can be no sympathy between them. And when we are assured that Enoch walked with God we are also informed that he was daily in communication with God in his spirit, soul, and body—talking with God, God talking with him. He was in sympathy with God, God was in sympathy with him; breathing the spirit of holiness, and the God of holiness breathing the holy spirit on him. And so when we read in the chapter before

us that Levi walked with God, and God gives testimony concerning him, we must know that he was a holy man; but when he had corrupted the people by his ungodly living it was difficult to turn him back to his pristine condition, and therefore when we are told that Levi walked with God—and God does say so in the inspired words of Malachi—we must know that it angered God when Levi deceived his Maker. We find several things laid against Levi. The very first charge against him is contained in the general statement that he deceived the Lord, and then comes the other statements of his corrupting the temple of the living God. He had violated the law of the living God, and became abominable in the sight of the Lord. There are terrible charges against him. Another charge against him was that he set brother against brother and friend against friend. He was accused of infidelity against the wife of his youth and bosom. The character of his wickedness assumes three forms: First, of corrupting the law; second, of caus-

ing the law to be a stumbling-block to the people; and third, of telling the people that evil was good in the sight of the Lord. O what a terrible form of corruption Levi had fallen into! The charge was brought by the lips of Malachi to Levi to bring him back to God. So, then, these are the elements of the holiness of the character of Levi: he walked with God, and when walking with God he turned many to the Father and was himself turned; he turned from his iniquity, and the people followed him into the paths of righteousness; he turned from sin and walked in the paths of righteousness, and the people followed him. Like priest, like people. Holiness, we say, was one of the elements of the character of Levi—uncompromising holiness, no tampering with sin or iniquity. The unsheathed two-edged sword was always in his hand, and was cast against every thing that was set up against the living God.

Then knowledge was another of the elements of Levi's character. But what was

it? Science? No. Literature? No. Philosophy? No. What then? The knowledge of the infinite God—that knowledge that telleth that God made man in his own image and after his own likeness. He had to make himself familiar with the forms of divine knowledge; he had to deliver God's message to his people in God's house. He studied by night and by day. He read, and became more and more familiar with the law and commandments of God. Science, literature, and philosophy were only secondary, and if at all resorted to were used only to make him better comprehend the law of the Lord and to speak the more successfully to the Lord's people. He was the messenger of the Lord of hosts, and the people had to go to him for instruction. Now how did he get the knowledge of the law? He studied God's book. He had before him then what we have now. He had not with him then what we have now. He had but the five books of Moses, and every Levite was bound by his vows to make them his daily

study. He was to get them in his brain, then engrave them on his heart, and then to let them out from his mouth as water from the fountain. So did Levi live in the light—in the light of God's truth and love—and the people were always properly instructed. No matter what the question may have been, he always answered. The teaching of the books was in his head and heart and on his lips, so thoroughly was he familiar with the law of the living God. Now such a man would be fit to be a messenger of the Lord of hosts. Such were the requirements of the Almighty God of the Levitical priesthood.

The requirement now is that the character of the people should be reformed. But this is always a difficult task, because the *vox populi* is always against God. The *vox populi* nailed Jesus to the cross, but, as Paul says, the Church of the living God still exists and continues to do invaluable good. Now, brethren, it is a very hard thing to bring about reformation in a corrupt community

of men and women, be that community a village, or a large town, or a great city like New York or London, including four millions of living souls. It would be a very difficult thing to reform such a community—every thing tends for the worst. It is only the messenger of the Lord who dares rebuke the corrupt priests and people. He must go to reform a corrupt people and priesthood.

We come now to the third part of our text. Hear what Malachi says in the third chapter: "Behold, I will send my messenger." And he did come when John appeared on the banks of the Jordan. He was ready for his work as a messenger of his coming. Malachi goes on: "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Now, you know what fire does—it consumes

stubble. Every combustible thing will be consumed, and every dirty thing must be washed with water. Jesus came as a purifying fire to reform and to purge him 'of his guilt, that he may offer unto the Lord an offering in righteousness. He shall sit in the church or temple all the time. He is in the heart now. He is here working and purifying every thing in his grand and glorious house. But it sometimes happens in the act of purifying with fire that not only the dross is burned up, but also the pure and burnished gold which sticks too close to the dross. He came for the purpose of purifying, and he has sent me this morning to sound the warning. "He shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

Now we come to finish our view on the character of the Levitical priesthood. Its design and purposes are indicated in the chapter which I have read to you. Salva-

tion was the end of the Levitical priesthood—to make the living God known, to make known the I AM in all the ways possible for man to know him. The priesthood was instituted for that purpose—that the people might learn to obey God, to love him, and to love and respect his Church. Salvation was the design of the Levitical priesthood.

Now we come to show you that the Christian ministry is identical with the Levitical priesthood, and that it has the same design, as will be seen from the first chapter of the first book of Timothy. I do this in order to help every brother before me who is a Biblical student, and who makes the word of God his daily study to gain a better knowledge of God and be strengthened, for he only is the man who comprehends this grand and glorious thing—the character of the Christian ministry and the design of that ministry. Now remember, if you please, that it was the Prophet Malachi who delivered God's message to Levi and to the people to whom Levi was sent. But here comes

a greater man than any Jewish priest—a man caught up into the third heaven to be instructed, to know things hitherto unuttered by human lips. Paul was above Moses, far above the light which he pours upon the human mind for all the ages and periods to come—the man most like the God-man. No man was so like Christ Jesus as was St. Paul, and he was sent and commissioned by the Lord Jesus Christ, the Lord of life, to teach the Christian Church what Malachi taught the Hebrew Church.

We now come to the third chapter of the same Epistle. “This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he

take care of the Church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." Well, it is said that no man should seek such an office. No man would take such an office in the days of the apostles, because it was dangerous. Every man who likes the office of a bishop must be like St. Paul. He must pass through persecutions, must be prepared to be struck thirty-nine lashes on his bare back; he must be hungry, thirsty, almost naked; he must count all things dross but the excellency of Jesus Christ. That was the position of a bishop in those days. Hence Dr. Clarke says in effect that the spirit which now actuates men for the office was the glory in the name bishop, its honor, and its title. But there was no honor attached to it in the days of the Apostle Paul. It was all strokes and persecution. Paul worked with his hands while he preached. But now a cer-

tain glory surrounds the office. Men covet the D.D., LL.D. It carries with it power and a name, and hence many desire it for its title, its honor, and its emoluments.

We come now to see what are the elements that compose the licentiates, deacons, and elders of the Church of God, from the latter of whom the bishops are taken. Before you can be a bishop you must be a licentiate, next a deacon, then an elder, and then comes the setting aside to the bishopric. The elements of a bishop must therefore be many. Let us look at them. He must be blameless, without reproach; he must be the embodiment of holiness and truth, because his object is to save sinners. He must not turn backward, he must examine all his steps, he must be the most blameless man in the community in which he lives; not guilty of any act of dishonesty, no cheat; nothing that is bad or impure must soil his history. His character must manifest itself in his daily talk. He must be a gentleman; he must not be a bigamist, nor must he love

divorcement. If he divorces one wife and takes another woman to his bosom he is a reproach to the bishopric. He must be free from such blame. He must be vigilant, always watchful for the interest of the Church of the living God. He must be always looking out like a sentinel upon the summit of the citadel, calling the sleeping soldiers, that no enemy may take them by surprise. He must be watching on the right and watching on the left, like the man who has to guide a steam-boat down the St. James, and who is always looking out for the rocks on either side, that the boat may not strike against them and founder, and thereby lose the precious cargo. He must keep the Church pure and spotless as the bride of the Lord Jesus Christ; he must keep himself pure; he must be watchful; he must keep himself free from the stain of sin, as a shepherd of the flock, to prevent its being devoured by wolves; he must be sober. This does not only mean that he must keep himself free from the influence of liquor—he must be sober in pro-

nouncing judgment and in answering questions; he must look at questions which come up for his decision from many sides. There are many sides to a question. Some have two, some three, some seven. Now, before this man who stands at the head of Christ's Church shall pronounce sentence in any matter he shall first observe all sides of the given question, so that his judgment may be sound. He must not be half cracked in the brain, not wanting in experience, but spiritual minded, teaching the Christian the way of the Lord. He should think rightly, spiritually, justly. He must be a gentleman—not rude, not crude, not given to passions. Such men disgrace the Christian ministry, and especially the bishopric. He must be gentlemanly in his deportment at home and abroad, in private and in public, representing the Lord Jesus Christ, who was the most perfect gentleman that ever trod the earth. He must be given to hospitality. He must be always willing to give. Sometimes a man is not able to give. Sometimes he is so poor

that he scarcely gets bread and butter for his own family. Still he is willing to share with the stranger according to his ability. A minister should be liberal. A stingy man is not worthy to be a preacher. He must be liberal.

Then there are these two qualities which ought to be possessed by every man, whether he be licentiate, deacon, elder, or bishop: He must have the capacity to take in knowledge as a sponge absorbs water, and must make what he takes in a part of himself; must be active, and have capacity to develop his activity. He must have a good memory, and what he learns must be engraved on his heart; he must love it, live it, and then give it out with his lips to the people. These are qualities which every man who desires to be a minister should have: He should in all things emulate the great Teacher. He should be crucified to the world and be dead unto sin, but alive unto righteousness through Jesus Christ our Lord. He should be taught and instructed. He

should be holy, and then will come upon him the Holy Ghost and the tongue of fire. He should not be given to wine, but should abstain from all forms of intemperance and from every thing that intoxicates the brain. No smoker of tobacco, no chewer of tobacco, because tobacco deranges and impairs the nervous system. He should abstain from whisky, gin, rum, and brandy and all other intoxicants. He should not be given to any form of intemperance. He should be no striker, nor given to fighting. He should not be greedy of filthy lucre. He should not be a money-hog. It is always better to give than to receive. No preacher who is a money-hog should be made a bishop, because he will do any thing to get money. He will prevaricate, quibble, and do any thing to obtain it, because it is his god. Such a man is not fit for any office in the Christian ministry. A minister should be patient under persecutions, under trials, under temptations—not brawling, barking, and biting at every person who passes by, and some-

times barking at nothing. I have seen a dog bark and bark and bark at nothing, until one wondered that his throat did not get sore. Now, some men are like that, but such are not fit for the ministry.

A minister should not be covetous—coveting his brother's possessions. No such man is fit for the ministry. There is but one step from covetousness to idolatry. He should be one that ruleth well his own house, governing his wife and children—not allowing the boys to govern him and the girls to control their mother. The man who cannot teach and guide his house, his own province, is not fit to have charge of God's temple. He should know how to do this and that, and to put a stop to this and that, and to maintain discipline, and to say to the brethren, "This cannot be done," and if they persist, "Brethren, this shall not be done," and take the consequences. Never allow the brethren to violate the law; always stand by it, stand up and preach the living God. Never sacrifice justice to mercy nor mercy

to justice, but keep an equal balance between the two. The man who is all mercy will allow the truth to be perverted, and he that is all justice will become wicked—he will not spare. There must be a medium between the two. In purging the Church save all that can be saved. He should not be a novice. Put a man without experience, without knowledge in the leadership, and he is apt to become puffed up. If you, as we have said, put a man into authority, even as licentiate, before he is qualified for the position, you will make him get puffed up and beside himself; another thing, he will be apt to be ungovernable, so that neither bishop nor elder will be able to govern him.

Then he should have a good report of them which are without before he enters the ministry. We say this is a prerequisite. He should not have been a drunkard or a thief or a burglar. You may make a Christian of such a being, but if you make one a minister who is known to be guilty of either of these crimes, he will never be suc-

cessful as a Christian minister. He cannot represent the Lord Jesus Christ. Make such a man a licentiate, deacon, elder, or bishop, and you disgrace the Church. You cannot find a single case in the Church's history where a drunkard or thief was ever taken into the ministry. God guards the Church against such as these. The idea which some have in regard to the thief on the cross is misleading and damaging. No man who has led such a life can be put into a holy office without dishonoring the Lord of hosts. Now I challenge any man here to give a single case in the Church's history in which such a man was ever made elder or bishop. No; he must be without reproach before he comes into the bishopric. A man who has not all the essential qualities for the office of bishop cannot be exalted to that position without disgracing the Church of the living God. He must have a good report. If we compare the two essential qualifications for the bishopric and the qualifications required of Levi, we will find that they are alike.

We shall now close by calling your attention to another qualification—humble-mindedness. In the fourth chapter of First Timothy St. Paul says: “Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in Spirit, in faith, in purity.” Be humble-minded, bear example to all believers, that they may imitate the Lord Jesus Christ. A minister should be careful that the words coming from his lips be in harmony with the spirit of holiness. His dealing ought to be in harmony with the Spirit of the living God as becomes a humble man and a teacher of the brethren, and this is the reason why I called upon my younger brethren to join me this morning in the opening service. I wanted them to know that I have confidence in them. There are young men in this house whom I can trust with all the interests of our Church, who are earnest and incorruptible—true in the midnight darkness and the midday brightness, true ever to Christ and the Church. We have such men in the min-

istry, and I want them to know that I have confidence in them.

I shall now advert to my childhood for a few minutes. From my earliest childhood my mother taught me to reverence gray hairs. When a boy I was with my great-aunt at Charleston. There was in that city an old slave woman. I was taught to take off my hat and say "How d'ye do?" to every man and woman, and one day that old woman stopped me, asked my name, and said: "Why, you have such beautiful manners! God will bless you wherever you go, because you have beautiful manners." And my Uncle Daniel Bordeaux used to say to me: "My boy, respect every one that is older than yourself." I therefore know how to venerate gray hairs, and particularly in the Church, where they always indicate holiness and usefulness.

We have shown the semblance between the Levitical priesthood and the Christian ministry. We shall now show you the differences in the rites between them, because you can only thoroughly know the two by

comparing them. You cannot know the two by merely finding out the points of resemblance, but also the points of difference; and then, and then only, can you understand the two. The Levitical priesthood was marked by the most solemn vows and ceremonies. Do you want to know what they are? It would take a day to tell them. The most solemn ceremonies and plighted vows they were. Please turn to the books of Exodus and Leviticus, where you will find them. There was to be the bloody sacrifice of the spotless lamb morning and evening; the new-moon sacrifice once a month; then there was the sacrifice of the bullock, upon which Aaron and his sons pressed their hands; then there was the offering up of the two rams, whose blood was to be sprinkled by the high-priest upon the altar; then there was the anointing oil and the dress called the holy garment. "Next to his flesh he was to wear a coat made of embroidered linen, with sleeves to it; this coat was to reach to his feet. Over the linen coat he was to wear

a coat or robe of blue, that had no sleeves. Around the lower edge of this robe were to be hung pomegranates made of purple and blue and scarlet. Between the pomegranates were to be hung golden bells, and over the robe of blue he was to wear a third coat. It was to be shorter than the robe of blue, and, like it, was to have no sleeves, but was to be of different colors; it was called the ephod. On his breast he was to wear a breastplate which had twelve precious stones upon it; and also the miter for his head, with a plate of pure gold fastened to it." But, brethren, Daniel tells us in his prophecies that an angel was sent from heaven to tell him that these rites and ceremonies would come to an end, and as soon as the Messiah appeared there would be an end of the bloody sacrifices. The minister of the gospel must be a humble man, because he is of the everlasting priesthood. He must not be like the priests of old, wearing beautiful garments and jeweled breastplates, but he should be clothed in the garments of righteousness and holi-

ness, with the spiritual garments which are full of glory and beauty. That is the way the great High-priest came. And when he came to his dying hour upon the cross he cried out: "It is finished." All rites and ceremonies were swept away by that dying cry. Yes, all rites were swept away, and shortly after was fulfilled the prophecy concerning the destruction of the temple; for Titus, with his legions, utterly demolished Jerusalem and the site of that temple in which bloody sacrifices were wont to be made. Yes, my brethren, gone, gone, gone, forever gone! Were those bloody rites, were those embroidered garments restored again? No, not in the Christian Church. Paul lived out this idea; he did not wear a white ephod to dignify his position; he did not need an ephod at all. The gold, blue, and scarlet he did not need; he did not need any miter on his head, or golden crown; he did not need any of them. He went in everyday garments to preach the Lord Jesus Christ crucified, to suffer for him, to be scourged,

and to die. Here we find the Jewish priesthood differing from the Christian ministry. When Christ died upon Calvary he forever abolished the use of the things of old. Now, the idea of our holiness to the Lord—that is according to the idea of the Christian priesthood, as required in the last book, uttered by the lips of the Prophet Malachi—are holy hearts and holy, spiritual lives and walking with God. These are the most beautiful garments a man can wear. I speak with the fear of God. I would rather be the meek Paul than the Pope of Rome or the Archbishop of Canterbury. Let me be like the meek and lowly Jesus; let me suffer for Christ as Paul did, and work for him, that I may in the end be glorified by him. O may he write these words upon the hearts of the young brethren, that they may live and work for him! Amen!



BENJAMIN W. ARNETT, D.D.



WESLEY J. GAINES, D.D.



BENJAMIN T. TANNER, D.D.



ABRAM GRANT, D.D.

In point of seniority, according to election, the new bishops rank as follows: Wesley J. Gaines, Benjamin W. Arnett, Benjamin T. Tanner, Abram Grant—elected May 19, 1888.

THE ORDINATION SERMON.

PREACHED MAY 24, 1888.

This sermon was delivered on the occasion of the ordination of W. J. Gaines, B. W. Arnett, B. T. Tanner, and Abram Grant to the bishopric.

MY theme this morning is the manhood of Jesus and the influence of that manhood upon the races and the nations of humanity. I shall not take a single verse or text as the foundation of my theme, as it is usual to do on all occasions like this; but, striking out a new pathway for myself, I shall take the first ten verses of the eleventh chapter of the prophecy of Isaiah to give form and color to my subject. "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the

Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse,

which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.”

The first verse of this remarkable prophecy teaches the genealogy of Jesus. He is a Branch from the root, from the stem of Jesse. It shows his genealogy and proclaims his humanity. And this leads us to talk about the manhood, the exalted manhood, of Jesus Christ. Now what constitutes the elements of this eminent personage, whose individual character is to mold, form, tint, hue, and color all the races, all the nations, all the governments of the earth, and to harmonize the conflicting elements of humanity? We have these elements. “The Spirit of the Lord shall rest upon him.” This marks him as a spiritual minded man, in opposition to the carnal-minded man, and teaches that he was always spiritual minded in all his feelings, all his thoughts, all the activities of the intellect, all the emotions and affections of the heart, and in the movements of the will. This spirit was in perfect harmony and oneness with the spirit of the

Father. Now the character of this spirit which always rested upon Jesus was the spirit of wisdom and understanding. These two accompanied him. They were not separated; they were links in a single chain—wisdom and understanding. Not knowledge, for knowledge is not wisdom; not simple science, for that is not wisdom; not literature, for literature is not wisdom; not philosophy, for philosophy is not wisdom. What, then, is wisdom? It is the power, the gift, the endowment to know how to use knowledge when acquired, how to interpret knowledge, how to apply knowledge, how to use it, and how and when to forbear using it. This is wisdom. It plans as God plans, and executes as God executes. Knowledge is only an instrument in the hand of wisdom, only the sword by which it fights and conquers, only the mode in which this thing and that thing and the other thing is known as resembling or differing one from another. Wisdom rises and towers as far above learning and talent as the heaven towers above the earth. What is under-

standing? It is that power by which the human intellect recognizes the height and the depth, the length and the breadth of that which it undertakes to conquer: In the case of Jesus understanding was intuitive. The very moment the thing appeared before him, like a flash of lightning his intellect passed through it and touched the top and the bottom of it; indeed, every extremity of the thing was comprehended at a glance, and he understood it. That is understanding, young men, which gives not only the power to investigate this thing and that thing, but also to comprehend this thing and that thing, to know its difference from other things and its relation to every thing else. That is understanding. It was perfect in the manhood of Jesus Christ.

Wisdom and understanding—these are a part of the elements of Christ's manhood. Another two are counsel and might. They are coupled together as other links in the golden chain of the manhood of Jesus. You will remember that Isaiah, in the ninth chapter, tells us that a child was born to Is-

rael, and a Son was given, and his name was called Wonderful. This was the perfect title of Jesus, and the other one was Counselor. Now counsel differs altogether from advice and instruction. Instruction comes from teaching, as we teach the alphabet to a child, and show its need and the difference between vowels and consonants, and as we teach him the sound of each vowel and its quantity in itself and its relation to words, and then its relation to sentences. This is instruction. Advice is a different thing. A young man comes to me, and he says: "Why, Bishop Payne, I am in trouble. I cannot ask advice of anybody but you. Will you please give it?" I say: "Yes; I will. What is your trouble?" He tells me, and I advise him. Counsel goes beyond advice. It instructs first and advises afterward, and then guides the young man into the path in which he should go, and must go, if he conquers himself and conquers the difficulties which stand in his way. That is counsel. Now this quality in the man Jesus was perfect—more perfect than it is in

the archangel Gabriel or Michael, who stood before the throne of God. It was perfect in itself, and we have many instances of this given us by the evangelists Matthew, Mark, Luke, and John. Any one who sought his counsel got it, and if it was acted on the recipient never went astray. His counsel never errs, and the man who follows that counsel cannot go astray, because he is guided by unerring wisdom in that particular direction. I want the young brethren to remember this. Let Jesus be your Teacher, your Guide, and your Counsel in every question concerning duty and character. Follow no one whose counsel contradicts the counsel of the Lord Jesus Christ, whom God has given as our Counsel, our Guide, and our Patron.

And then again the spirit of might was another element in Christ's manhood. But what constitutes might? Not physical might, for the horse has might, the ox has might, any wild beast has might; the lion, the tiger, the elephant all have might in themselves. But this is not what is meant;

it is not this sort of might which constitutes one of the elements of Jesus. It is moral excellence and purity of thought, uncontaminated by filth and rot, moving among the impure as the archangel moves among them, uncontaminated and untainted. That is moral might and purity. It comes down from heaven only to save, not to be contaminated. Let us strive, then, to bring moral might up to its high and pure position. To this is attached spiritual might, for they are inseparable. The great strength of the moral might comes from the spiritual, and the great strength of the spiritual comes from the moral. You cannot separate them. The spiritual-minded man is a moral man, the moral-minded man is also spiritual minded, and as he becomes more moral he becomes more spiritual, and as he becomes more spiritual he grows more moral. The spiritual-minded man cannot be immoral, the moral man cannot be otherwise than spiritual minded; for he is spiritual first, next moral. The Spirit of God pervades his heart, guides him, and makes him right-minded.

But this power, we are told, Jesus possessed from his birth. In the second chapter of the Gospel of St. Luke we are informed that the Spirit of God rested upon him from his birth, and it remained with him until his death. From the cradle to the grave he was mighty in the Lord, and strong in the Lord and in the power of his might. The Apostle Paul, in his Epistle to the Ephesians, exhorts them to "be strong in the Lord and in the power of his might." Now what is the might of God's power? It is omnipotent. The strength of God is omnipotent. He is an omnipotent Being. He was guided by a mighty spirit. He was strong in the Lord. He had conquered himself and the world. Then comes another couple—the spirit of knowledge and of the fear of the Lord. These form other links in the golden chain of the manhood of Jesus—knowledge and the fear of the Lord. Knowledge is to know what we learn and see. We know the nature of a certain thing in its differences and in its distinctions, as differing from that thing

and the other thing and how related to this thing and that thing. That is knowledge—nothing else but knowledge, worldly knowledge. But the knowledge of Jesus came to him through the fear of the Lord. He pursued his investigations not in the spirit of vanity and pride. He did not say: “I am better than my fellows. I know more than they do. God has given me higher gifts than they.” No; he pursued all knowledge—science, literature, and philosophy—in the fear of the Lord and with reverence in the presence of the Lord. No; he was always the gentle Jesus, and after all what was he at that time, and what was he in the presence of the great Creator but a mere baby held up by the hand of his Father, guided and supported by the hand of his Father? and all that Jesus did was done with reverence to that God who is infinite. He pursued all things in the knowledge of the Lord. He eschewed wickedness. These things are characteristic of the manhood of the Son of God.

Now see the effect of this combination of

endowments. He was made quick to understand every thing, so that his intellect, when it came into play, was apt; and his sensibility, when moved around here or there, acted as quickly as a flash of lightning or the rays from the center of the sun. He was quick to comprehend, quick to understand, and quick to retain. All the powers of his soul and body were animated by the Spirit of the Lord, and therefore he did not judge according to the sight of the eyes, nor yet according to the hearing of the ears. That is man's judgment—erring man, sinful man. We poor creatures judge according to the sight of the eyes, and, as you know, the eyes deceive. Let every one in this house, every man and woman, cast their memories back to the scenes of their past career, and see how often they have been deceived by the eyes. Look carefully into every thing that comes before you, search it to its very core, be sure that you see what it is before you judge it. Christ did not judge by the hearing of the ears, for the ears deceive. A man comes and tells me this thing and that

thing. It is false; but, not knowing, I believe it. I must not judge from what I heard from his lips. I must go behind his statements, and see that those things which he told me are facts, before I give credit to them. Such was the manhood of Jesus. He judged no man or thing from hearing with his ears or seeing with his eyes; but, having the knowledge of the secrets of the heart and the thoughts of the heart, he could judge aright. He never judged wrongly. And so, brethren, do not judge by the sight of the eyes or the hearing of the ears, and then get your facts to discover that you have judged wrongly. First get your facts, find out what produced the effect, and then judge. "But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

These are the manifestations of the wonderful character of Jesus, of his wonderful manhood. "He shall smite the earth with the rod of his mouth, and with the breath

of his lips shall he slay the wicked." You say that he is unmerciful. It is not true. By saying this you slander him. He is merciful. "He shall smite the earth." Mercy and judgment go together. "He shall slay the wicked." He shall purify the earth, and make humanity good. He it is whom we ought all to follow. Young men, follow the Lord Jesus Christ, develop your manhood as he did his, and then you will never make a mistake—you will act as bishops of his Church ought to act. Now look at this wonderful statement about Christ's manhood. In my quadrennial sermon I alluded to the garments which were worn by the high-priests, and those of you who remember your reading of Exodus and Leviticus will recollect that the high-priest wore two garments—his under-garment, and then a flowing robe which touched the floor; embroidered skirts, and golden bells between the pomegranates, so that as he walked about there was a beautiful tinkling musical sound. That garment was also embroidered with gold thread and blue thread and

scarlet thread; and then he wore a breast-plate upon his bosom, beautified with twelve different kinds of precious stones. Then there was the ephod, which was made of white linen, and also embroidered with scarlet thread. He also wore upon his head a jeweled cap, and then the crown of gold. These were the decorations called the glories of the body. But Jesus wanted no such things. He did not run after toys. They were given to Aaron and the Levites for toys. Young men, do not hanker after these or any such like toys.

We are further told that "righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Now what are the girdles of Jesus? Righteousness and faithfulness. These are the garments of truth and beauty, and I want these young brethren to gird themselves with these qualities. Let your loins be girded with righteousness, and your reins with faithfulness. Now what is meant by the words righteousness and faithfulness? What a complex word is righteousness! How full of beauty!

Yea, I may say how full of sublimity and grandeur! I shall not stop to analyze it, but I may say that it is composed of two words. It has all the moral virtues and all the Christian graces combined in one. These make up righteousness. Brethren, gird yourselves with all the moral virtues. Faithfulness means steadfastness, stability, reliability, uncorruptibility, immovability—if I may so say, unshakability—in the man. He must be true to his God first of all, and then, being true to his God, he will be true to every human being upon the face of the earth. Never pocket a cent belonging to the widow that ought to be in the widow's hand. That is unfaithfulness. Never do that if you wish God to bless you. Never retain the widow's dues for a single moment. Give to the fatherless and widow; always hasten to give her what is hers; never oppress her. If you would have God bless you and yours, never do these things. Be faithful to every trust given you, be it soever great or small. Always be faithful. Never break a promise. If you promise to give a man ten dollars to-

morrow, give them to him if you have to stint yourself. If you promise to give the cause of Christ one hundred dollars, give it if you have to stint yourself, because your word must be of more value than your gold. Be faithful to every trust given you by man and God. Be what the glorious Redeemer was. Let Jesus Christ be your model, for remember that he was the most perfect man, and his manhood is more beautiful than the beauty of the archangels and more majestic than the majesty of the archangel Gabriel.

The glorious manhood of Jesus Christ is the only true type of real manhood. I pray thee, then, I beg you, to study it, study it, study it as your only model; study it, study it, study it until it penetrates your hearts and souls, and guides every movement of your hearts, wills, and intellects. Be like Jesus—the most perfect man that ever was or will be on this earth. Let your character be as beautiful as his was. Let his glorious virtues be in you, and make you like the archangels in heaven. God grant that every one of you may be so perfected!

Jesus Christ's manhood was a fact, for the prophet draws no imaginary picture. He predicted what did happen and what is yet to come. It is no mere history. The difference between history and prophecy is this: history records past events, prophecy predicts coming ones. Now the Prophet Isaiah prefigures to us what is to come and what will come to pass. He first says: "The wolf shall dwell with the lamb." What does that mean? Shall the wolf become a lamb? No such thing. Shall the lamb become a wolf? No. Why if you could amalgamate the lamb and the wolf, you would produce a monstrosity, which would have eight legs, four eyes, and two tails. It means that the two shall be harmonized; they shall dwell together, not become one. They shall dwell side by side; they shall dwell in harmony, but they will not be united. No; you cannot do that. It would be an utter impossibility. God never intended that. They will be harmonized, they will be fraternized, they shall be made to live in peace. This is emblematic

of the influence of the Lord Jesus Christ upon all the races. "The leopard shall lie down with the kid." They shall not become one, but shall sleep together, neighbor and neighbor, in perfect harmony and peace. That is the idea of the glorious prediction. Then the prophet goes on to say: "The calf and the young lion and the fatling shall lie down together." They shall pasture in the same pasture, feed in the same pasture of thyme and clover, if you please; but the one shall not bite the other, the one shall not snarl at the other. Each shall be happy in himself, and each shall try to make the other happy. That is the idea of the passage. But there is yet another: "And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox." The lion shall not become an ox, nor the ox a lion, but they shall live in peace and harmony, in perfect harmony one with the other. For the lion, which is now disposed to eat the calf, shall not then touch it; but the king of the forest shall eat straw like the ox.

What beautiful pictures! And what is meant? Why this: that all races shall become harmonized, and live in peace; that war-loving nations, like England and Prussia, shall cease to fight. Germany shall not be at enmity with France, nor Italy with Spain. The different nationalities of Europe shall not continue to wage war against each other. The sword shall then be turned into a plowshare, and the spear into a pruning-hook. The time is coming, it is fast approaching, when all the nations of the earth shall harmonize and live in peace to make way for the second coming of the Son of man.

“And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den.” The principle of that shall be recognized. It is but a picture of a fact which is to come in the future. Every thing shall be so harmonized that nothing shall disturb the harmony of the community of the Lord. What a community that shall be! Its glory shall never be destroyed, “for the earth shall be

full of the knowledge of the Lord, as the waters cover the sea"—the knowledge of God the Father, God the Son, God the Holy Ghost, and God the Redeemer; not the knowledge of man. No; a knowledge that is greater than that—that kind of knowledge which comes of the gospel. Yes; the gospel shall cover the earth as the waters cover the sea. This is what you are to teach. Do not try to set race against race. That is the work of the devil, not of Christ. You must not set the white man against the black man, nor the brown man against the yellow man; but harmonize them all, and teach them to walk in peace. It is your work to teach the gospel of the Lord Jesus Christ—that he died for all. You must try to save all, and make all live in one common brotherhood.

And now we come to the next passage: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people." Yes; it will be that glorious and conquering name, that immortal name. St. Paul says so, for he testifies that there is no

other name under heaven, given among men, whereby men can be saved, but the name of Jesus. But Isaiah proclaimed it before St. Paul preached it. No other name, my brethren, can conquer the globe but the name of Jesus. All men should seek that name. It shall conquer all differences between the peoples, and harmonize all conflicting views, and make us go in peace.

I have gotten through with my text, and now allow me to say to you, as your senior, get down on your knees, and wrestle until the Lord Jesus Christ shall be in you. It is said of a man who was naturally of an excitable temperament, and who was very easily angered, that he found out he could not live as he ought to have lived until that irritable temper was conquered; and so he would fall upon the floor in agony, and wrestle for victory over himself, and he ultimately succeeded in conquering his unruly temper. Do not say, therefore, that unruly dispositions cannot be conquered. I beg you to follow this example, and struggle

with Christ until you are conformed in him. Hold on, and beg and wrestle with the angel, as Jacob did, until your name be changed from Jacob to Israel. Conquer the devil, conquer your temper and passions and vices. As for crime, I shall not talk about that. The minister of the Lord Jesus Christ does not know what crime is. Christ never committed a crime. He was sinless from birth to death, and as ministers you must be blameless. You cannot go down to the drunkard's den, the gambler's den, or the harlot's brothel. Live as though you were constantly in the presence of the eternal God. You will have power then, having conquered yourselves, to conquer the world, as the Lord Jesus did. Study him, study him as your model; study the perfect model of manhood until he shall be conformed in you. Finally, my brethren, I say to you in the words of St. Paul: "Be strong in the Lord, and in the power of his might." Amen, and amen.



